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HEART SCARAB OF QUEEN
AMENARDIS

SCARAB, SIDE VIEW

THE Museum has recently received as the gift of Mrs. Frederick F. Thompson for its Egyptian Department fifty small objects, which were enumerated in the list of accessions in the May BULLETIN. Special mention may be made here of a beautiful gold ring bearing on a green jasper plaque set in a swivel mount the cartouches of Queen Hatshepsut and King Thutmose III.¹ Another plaque of pale green stone² is delicately inscribed on one side with the cartouche of Thutmose III followed by the words "the fear of whom is in the lands," on the other with a figure of the king as a sphinx trampling down an enemy; this plaque may once have been mounted in a ring like the one inscribed with the names of Hatshepsut and Thutmose III. Mrs. Thompson's gift also includes four heart scarabs, one of which surpasses in interest any previously acquired by the Museum and is indeed one of the most important examples of its class to be seen anywhere. This object we shall consider more in detail.

The scarab³ is of green porphyry and measures $3\frac{1}{8}$ inches (8 cm.) in length, $2\frac{1}{4}$ inches (5.7 cm.) in width, and only $\frac{5}{8}$ of an inch (1.6 cm.) in thickness. It has been broken into three pieces but the joints are so perfect as to be scarcely discernible. Both the back, representing the scarab-beetle (*Scarabaeus sacer*), symbol of the sun-god, and the inscription on the under side of the base are very well cut. The thinness of the plinth on which the scarab rests and the flat treatment of the scarab itself are unusual.

¹ Accession no. 15.6.22² Accession no. 15.6.23³ Accession no. 15.6.38

It was customary during the Egyptian Empire and later to place on the mummy a scarab inscribed with a special text, to which further reference will be made. The scarab was not intended to take the place of the heart if the latter should be destroyed, as has sometimes been stated, but was supposed rather to influence magically the heart's verdict with regard to the moral character of the deceased. In the familiar judgment scene, depicted in the vignette accompanying the 125th Chapter of the Book of the Dead, the heart of the deceased is weighed in the scales against the hieroglyph for truth, and thus the verdict of acquittal or condemnation is determined. Again, on a small stela¹ in our Museum, the Lady Tabekenkhonsu is shown ushered into the presence of Osiris, while in one hand she carries her heart—a scene which is doubtless preliminary to that of the weighing of the heart. Although recognizing many laws of moral conduct, the Egyptian was ingenious in devices to evade the consequences of breaking these laws and the heart scarab is one of the devices. This is made clear by the nature of its inscription, which begins: "O my heart which I have from my mother, O heart that belongs to my being, stand not up against me as a witness, do not oppose me before the court, be not hostile to me before the keeper of the scales." From what we know of magic in Egypt, we may be confident that the Egyptian expected his appeal to the heart to be efficacious, and felt assured that whatever his life had been, with this amulet in his burial equipment, he would pass successfully through the ordeal of the testing of his heart.

Heart scarabs were produced commercially and the place for the name of the deceased was left blank until a purchaser should appear. On many a heart scarab in modern collections the name of the deceased has not been filled in, presumably because of haste or indifference on the part of the survivors. We are not left in doubt, however, about the ownership of the remarkable scarab before us. The introductory line of the inscription reads: "Recitation by the Divine Consort, Amen-

¹ Gallery E 6.

ardis." The title and the cartouche prove that we have the heart scarab of Queen Amenardis, sacerdotal princess and virtual ruler of Thebes during the greater part of the Twenty-fifth Dynasty. She was the sister of the great Piankhi, the Ethiopian monarch who conquered Egypt, and of Shabaka, who became the first of the Ethiopian kings of Egypt. In order to legitimize the Ethiopian claim to the throne of Egypt, and to control the revenues of the



HEART SCARAB INSCRIPTION

god Amon of Thebes, Piankhi caused his sister Amenardis to be adopted by the high priestess of Amon, Shepnupet, daughter of Osorkon III of the old Bubastite line of kings of the Twenty-third Dynasty, and she thus succeeded to Shepnupet's office and power.

Some three chapels built by Amenardis as additions to the older temples at Thebes have survived to modern times, as well as several statues of her and smaller objects, such as libation bowls, inscribed with her name. The best known of the statues, one of alabaster in the Cairo Museum, was found in a chapel built by her at Karnak, and the other objects bearing her name may well have come from temples, with the exception of her scarabs¹ and two

¹In addition to her heart scarab there is extant a smaller scarab of the type used for sealing, which is inscribed with her name. Hall, *Catalogue of Egyptian Scarabs, etc.*, in the British Museum, p. 248, no. 2481.

ushabtis,¹ or servant figures, which are certainly funeral objects and indicate that her tomb must at some time have been plundered, although its location is unknown to scientists. The identification of this heart scarab as belonging to Queen Amenardis fixes its date in the seventh century B. C., perhaps not far from 660. It is worth noticing that, unlike some other products of the Ethiopian period, the scarab is executed according to the best traditions of Egyptian art.

C. L. R.

THREE SETS OF EGYPTIAN GOLD PENDANTS

THREE sets of Egyptian gold pendants², interesting and somewhat unusual products of the ancient jeweler's craft, were presented to the Museum in 1914 by Mr. Edward S. Harkness.

The pendants were bought in New York and their previous history can be traced back only a few years to their appearance in Cairo in the hands of an Egyptian fellah. It is uncertain whether the man's statement that they were all found in the neighborhood of Assuan is to be credited or not. The pendants of two of the sets, those representing flies and rams' heads, are similar to one another in style and technique, and almost certainly belonged to the same lot of jewelry. But those in the form of the head of the goddess Sekhmet differ in a number of respects from the others and may or may not be contemporary with them and have come from the same site.

It is probable that the several sets of pendants, which may no longer comprise their full complement of pieces, once formed

¹One in the Petrie Collection, one in the Louvre. Petrie, *History*, vol. III, p. 288. The volume in which the ushabtis are mentioned is dated 1905, thus the plundering must have taken place more than ten years ago. Nothing is known of the history of the heart scarab previous to its acquisition by Mrs. Thompson in Egypt, probably about 1900.

²Seventeen pendants in the form of rams' heads, accession no. 14.7.2; fifteen in the form of flies, 14.7.3; and six representing the head of the goddess Sekhmet with collar, 14.7.4.